



2BB: INAGURAL QUARTERLY ISSUE

# TO BE BAD

— Anarchx Feminist Caucus

# 2BB



## Letter from the Editors

What Does it Mean 'To Be Bad'?

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2BB (To Be Bad) originated in the Anarchist Feminist caucus (AnFem) of the Metropolitan Anarchist Coordinating Council (MACC). After many discussions about the limitations of statist forms of feminism, there was an expressed need for a specifically anarchist feminist space for women and femmes in the organizing community. This needed its own platform, so 2BB was formed. We invite you to experiment and revel in this space of support, care, wit, artistic expression, militancy, and resistance with us. By settling your eyes and hands on our 'bad' zine, you are engaging in a feminist struggle that does not settle for perceived equality but fights for attaining autonomy.

The topic for this issue came in the form of a question: What does it mean 'To Be Bad'? To be bad is to be a subject of our own struggle, to be intimate with fear, to laugh in the face of the oppressor, and to celebrate our bonds with one another. We are committed to making this a space for everyone, so if you are inspired by what you see here, please join us for our next issue! (Full disclosure: Since we are pretty 'bad' at this, we aren't totally 100% sure on when that next issue will be out, but let's say Summer 2018).

FIGHT  
HATE

## **CONFLICT REVOLUTION**

Conflict Revolution studies and practice self-aware communication skills and conflict support from a revolutionary, anarchist, and abolitionist perspective. Intentional education in these skills has an inherently anarchist-feminist root as it reduces the burden of mediation on those socially expected to be more emotionally intelligent (generally non-men). We aim to develop and share skills needed for communities to resolve their own conflicts through readings, discussions, and practicing existing conflict mediation techniques. Check [macc.nyc](http://macc.nyc) for updates and events/trainings!

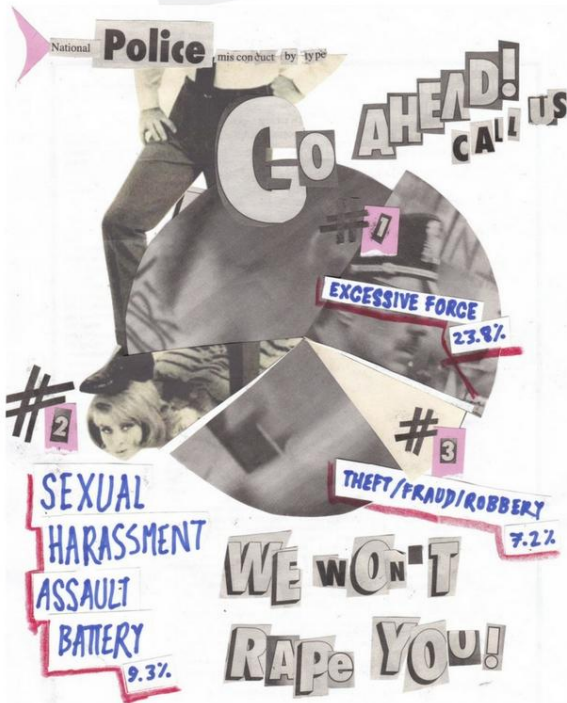
TOGETHER!



@NYPDRapeDept

dm or email us your  
own submissions to  
nypdrapedept@proton  
mail.com

#abolishpolice  
#copstoo #nypd



BRONX RESIDENT ERICA NOONAN WAS A  
AFTER A TRAFFIC STOP BY OFFICER CARLOS BECKER

HE TOLD HER SHE "LOOKED PRETTIER IN PERSON  
THAN SHE DID IN HER CAR"



what every girl should "NO"...

NOONAN TOOK THAT AS A THREAT. NOONAN AND  
BECKER EXCHANGED NEARLY 600 TEXT MESSAGES.

HURT AFTER ARRAIGNMENT.  
D HER TO CALL HIM.  
I WILL SPEAK TO THE DISTRICT  
ATTORNEY.

HE THEN PUT HIS HAND ON HER LEFT BREAST  
AND USED HIS PHONE TO FILM HER LOWER BODY  
FROM THE REAR, ZOOMING IN ON HER BUTTOCKS

New York City's Rikers Island jail has inmate abuse hotlines  
that don't work or that ring to a private citizen's phone #

Their investigations of abuse don't include interviews of  
alleged attackers, especially when the accused is a guard.



A member of the jail oversight board, Gerard Bryant, said  
at a hearing: "As long as we are going to have prisons we  
are going to have sexual abuse in prisons. That's the reality.  
That's what happens."

True.

# REPORT BACK FROM THE RALLY AGAINST RAPIST POLICE

Originally featured in *It's Going Down*

In response to the neoliberal recuperation and commodification of "feminism," we are calling for a prominent militant anarchist femme presence on the left. Feminist CEO's and irony bros can fuck off. Combating patriarchy and sexual violence does not include whimsical "grlpwr" tote bags or chapo trash house donations. We uncompromisingly intend to liberate ourselves by supporting a diversity of tactics. This may manifest in a plethora of ways including: survivor support networks, safer spaces policies and survivor led accountability measures, rapist beat downs, and prison abolition to name a few. Black, brown, indigenous, trans, and gender non-conforming lives are at stake. Sex workers and undocumented people's lives are at stake. Physical and sexual violence are daily dangers to our comrades in the streets. The odds of experiencing sexual violence are only magnified for the incarcerated. It is imperative that we not only attack the systems that threaten our communities, but that we provide support through retributive and transformative justice to survivors.

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"In 2015 there were 131 allegations of sexual abuse against Riker's staff. This year, New York City agreed to pay \$1.2 million to settle a lawsuit brought by two female inmates who accused a C.O. of serial sexual abuse." This is no isolated incident. This summer, at the Metropolitan Detention Center in Brooklyn, nine female inmates came forward to tell of their serial rape at the hands of two lieutenants and an officer. This report surfaced after MDC passed their audit for the prison rape elimination act "with flying colors." We know that rape is rampant but underreported in the jails and prisons. We know that police threaten prisoners with deportation, extended sentences and continued physical and emotional abuse. We know reform is not going to stop the systematic sexual abuse by the rapist police. It was both empowering and blood boiling to hear their abuses echoing down the streets as the rapist police made attempts to contain our march. We amplified our voices in solidarity with the courageous femmes that have come forward and for those who have been silenced. We want all victims of sexual violence to know that we believe you. They knew where we were headed. They were hosting an "open community meeting" at the 60th precinct, (the precinct responsible for patrolling the area of the recent rapes by rapist detectives Martins and Hall) where they could railroad community attempts to hold them accountable for being rapists, protecting rapists, and paying their rapist brothers.

We shouted, "This year, Officer Michael Golden of the NYPD was discovered to have raped and sexually assaulted undocumented sex workers working in New York on the NYPD's tab. As last reported, five of the six women went back to their countries of origin." We know the police use the "justice" system as a weapon against the most marginalized.

Our aim was to provide an alternative assembly for the community they are terrorizing. As expected, they had the precinct barricaded off and had moved the "open community meeting" to a secret location. Unfortunately for them, we had received intel of the new location from a comrade. This secret location ended up being in a unit in the same building as Foxy's Gentleman Club on Surf Avenue. The symbolism was not lost on us.

Regardless, we marched there, letting it be known that "this year, it came to light that female correctional officers at the Bronx Juvenile Detention Center were sexually assaulting underage male detainees, coaxing them with alcohol, candy, extra food, and phone privileges." And, "In 2015, two officers of the NYPD special victims unit sexually assaulted a woman whose crime they were tasked to investigate, calling her their 'favorite victim' and harassing her via phone from across the country for months". Our mic checks regarding these incidents were constantly interrupted by the trains passing overhead. The police found it humorous that we were unable to contiguously express our anger toward their seemingly endless number of rape cases. But we know they were petrified of our power.



EDWARD MARTINS AND RICHARD HALL

KIDNAPPED AND RAPED

ANNA CHAMBERS

THEIR LAWYERS CITED HER

"PROVACATIVE 'SELFIES'"

AS AN INDICATION THAT

SHE WAS NOT ASSAULTED



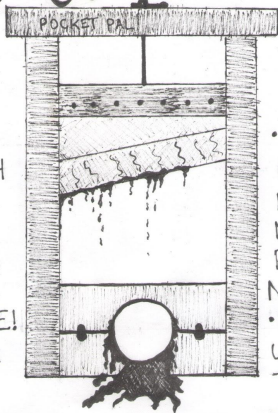
Double speak for she  
deserved it

Of course they denied our entrance to the "open" meeting and strategically moved it to an inaccessible location unfit for communication. They are scared to hear the stories of survivors because they are rapists themselves. They know they cannot escape our wrath. We know the NYPD is well protected by their lawyers and superiors. We know they will take any measure and pay any price to protect their fellow rapists. Since we were barred from entering their "open" meeting, we held a community meeting of our own outside. We moved where we could be heard. We found a location far enough from the trains, but close enough so the police could still hear us. And to the beautiful backdrop of a shadowy ferris wheel, brave femme comrades shared their harrowing experiences with sexual abuse and police inaction.

One comrade likened the epidemic of rape to the pillaging of indigenous land. There is a clear delineation from the Indigenous Genocide and the slave economy to the continued epidemics of mass incarceration and rape culture that disproportionately violate our black, brown, and indigenous comrades. There are clear lines tracing the violation of our trans and gender nonconforming comrades to cis-male homophobia and misogyny. These forces are the lifeblood of the police. We acknowledge that fact, and we revel in the knowing feeling that we will win.



# INTRODUCING ★ Mobile Service ★ ★ NEW! ★



- RAPISTS 'IN'  
HARD TO REACH  
PLACES?  
NO PROBLEM!  
TOGETHER WE  
CAN DESTROY  
TOOLS OF RAPE!
- SURVIVORS &  
SUPPORTERS  
WELCOME!

- NOT JUST FOR  
CELEBRITY AND  
LAW ENFORCEMENT,  
NON-PROFESSIONAL  
RAPISTS ALSO  
MAKE THE CUT!
- DON'T COME TO  
US, WE'LL COME  
TO YOU!

Anarchist Feminist As Fuck!  
Let's Make Rapists Afraid



# How To Be a Bad Social Worker

EXCERPT FROM AN ESSAY BY MICHELLE M.

Within the United States, prisons have existed as a long-standing form of extreme punishment through forced and ongoing isolation from larger society imposed on an individual who has been found to have committed acts defined as criminal through a socially constructed legal system. It is argued that the practice of imprisoning individuals is exercised as a form of extreme social control and has become a form of institutionalized oppression with significant negative effects felt on both an individual and societal level (Davis, 2003). It may be seen as difficult for individuals from contemporary society to conceptualize a manner of addressing crime without the use of prisons, largely due to the idea that this institution has existed for so long a time as to have come to be seen as an inevitable aspect of society, and therefore widely accepted as necessary (Davis, 2003). It is suggested that there is an automatic assumption long ingrained within society that links crime with punishment, which has its roots in traditional religious ideals and moral codes that came to be translated into laws as a means of enforcing behavioral standards common at the time of its inception (Kirk, 2013). As the concept of crime has historical ties to the concept of sinning, this behavior was arguably seen as intrinsically bad with little to no push to understand the nature of this 'badness' or what was driving this behavior, lending itself to an approach that was primarily retributive in nature (Kirk, 2013). As society experienced a historical shift away from extreme corporal and public punishment, it was thought that rehabilitation would occur naturally through imposing sentences of confined isolation on individuals believed to have violated the law, as this forced isolation would, in theory, prompt these individuals to reflect on their wrong doings (Kirk, 2013). In reality, prisons have, since their inception, inflicted unjust punishment and unnecessary suffering on not just individuals, but entire communities and larger society as well (Davis, 2003). It is argued that because prisons were created by people, it is people who have the power to deconstruct this oppressive and antiquated institution in favor of an approach to crime that addresses the root causes of this issue.



*"There is an automatic assumption long ingrained within society that links crime with punishment, which has its roots in traditional religious ideals and moral codes."*

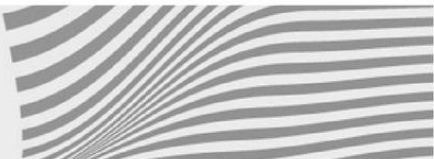
It is proposed that the relationship between the person and environment is reciprocal in nature, and that there are numerous internal and external factors that influence individual and collective involvement in various systems (Greenfield, 2011). It is suggested that abolitionist work is directly in line with social work values and the concept of viewing people in their environment, as putting this ideology into practice necessitates an examination of the conditions that allow for crime to occur, as well as how society can respond to both violent and non-violent offenses in a manner that is rehabilitative and healing, rather than punitive and detrimental (Davis, 2015). As the practice of social work was founded on addressing social problems, it is of importance that one seeks to first understand the nature of social problems in a manner that is inclusive of those experiencing these issues firsthand (Michailakis & Schirmer, 2014). It may also be of value to understand that each individual person has been thrown into the world, unable to predetermine the circumstances of their birth, and is arguably doing the best that they feel they can based on the options that are available to them at the time. This approach then necessitates a closer look at the various systems one interacts with or is a part of, and what is inclusive and exclusive about these systems, and what promotes either prosocial or antisocial behaviors, respectively (Greenfield, 2011; Michailakis & Schirmer, 2014).

This is in line with an approach common in clinical social work, in which each individual should be viewed and respected as the expert of their own experiences, understanding that as each person is inherently unique, so too are their experiences and the way these experiences have been internalized (Michailakis & Schirmer, 2014). This in turn necessitates a response that is adaptive and sensitive to the specific needs and issues experienced by individuals as well as communities when working to achieve social equity (Dolgoft, Lowenberg, & Harrington, 2012).

In the National Association of Social Workers (NASW) Code of Ethics, it is stated that the profession of social work values service, social justice, and the dignity and worth of the person, among others (2008). In working to address social problems through pursuing 'social change, particularly with and on behalf of vulnerable and oppressed individuals and groups of people,' as is called for in the Code of Ethics, social workers are called to not only uplift these populations, but also to create space for the voices of the oppressed to be heard and amplified, in part through ensuring 'access to needed information, services, and resources; equality of opportunity; and meaningful participation in decision making for all people' (NASW, 2008). As social workers seeking to work with marginalized populations and to view each person as the expert of their own experiences and within the context of their environment, it is of value to become competent in the ability to think critically and examine the systems of which one's clients are a part and what comprises the environment of each client (Dolgoft, Lowenberg, & Harrington, 2012). It is suggested, however, that it is not enough to merely reflect on these circumstances, but rather, as social workers in the world, we are called to act (Dolgoft, Lowenberg, & Harrington, 2012). Rather than allowing prisons to become a harmful solution to social problems, it is the responsibility of all to work towards creating a more just society in which humanity is able to be restored to those from whom it has been taken by state violence. As stated by Davis (2016), 'Whenever you conceptualize social justice struggles, you will always defeat your own purposes if you cannot imagine the people around whom you are struggling as equal partners' (p. 35).

In viewing clients as 'equal partners,' social workers are called to contemplate solutions with their clients rather than merely on their behalf. In working to address the systems that lead to mass incarceration through an abolitionist framework, we must understand that the very systems that may wreak havoc in the lives of many clients were created by people over time, and therefore can be dismantled by people over time, provided one is willing to put in the work. In conceptualizing a world without prisons, one must not only attack the harmful ideologies that create mindsets permissive towards the necessity or inevitability of prisons, but the physical institutions that allow for the conditions that have created a climate in which mass incarceration can occur (Davis, 2003). In pursuing this work it is not only important to dialogue with others around disentangling the popular misconception that crime necessitates punishment, but to expand understanding of the connections between the criminal justice system and deficits in institutions pertaining to education, health care, mental health care, economics, politics, immigration, poverty, substance use, among others, and the way disparities are experienced amongst gender, class, and race within all of these systems. As social workers, we should want to see other people doing well and able to live a life that they can feel was worth having lived.

*"We must understand that the very systems that may wreak havoc in the lives of many clients were created by people over time, and therefore can be dismantled by people over time, provided one is willing to put in the work."*



As a society, we should want all people to be happy, healthy, and safe, as this creates an environment in which there is a stronger potential for harmony as well as larger public safety. In order to achieve a society in which the institutions of prisons are not relied on as a social program of sorts, all related institutions must be examined closer and efforts towards improvement in the ability of social institutions to adequately address social problems and needs must be made. It is also critical to examine the criminal justice system specifically and the physical conditions of prison institutions, exploring not only alternatives to incarceration and treatment services, as well as the nature and accessibility of re-entry into communities. It is argued that in attempting to uplift the most vulnerable of populations, those whose humanity has been taken from them, all other persons are uplifted as well, as all of our destinies are intertwined. In speaking specifically of the criminal justice system, it is suggested that all social workers should strive towards work that is intersectional and abolitionist in nature.

**FOR MORE INFO ON  
ABOLITION & SOCIAL WORK,  
CHECK OUT THE JANE  
ADDAMS CIRCLE IN NYC**



## how to be a bad subject of the surveillance state: after black bloc

by cz

"Black Bloc ... marks the point at which some of us began to pass through violence and show signs of a new kind of political being. To be sure, this transformation was personal. Nevertheless, it had practical pedagogical implications for anyone that cared to take note. And while it's difficult to get a clear sense of the extent to which this transposition took hold, hints can be gleaned from the fact that the questions that plagued the movement in earlier periods could later be posed in new, different, and often better ways." Black Bloc, White Riot: Anti-Globalization and the Genealogy of Dissent by AK Thompson

The first known instance of Black Bloc is usually attributed to the Automen, a group connected to West Germany's squatting movement in the mid 80's. The group donned complete facial coverage and a complete ski masks, rendering their individual identities illegible. Their clashes with the police, bevy of tactics, and extremely hilarious form of Bloc (once they covered their faces and took to the street naked) are well established in the radical lexicon. Not only did the Automen not invent facial covering for maintaining anonymity (there are countless other examples from the Zapatistas to the KKK and everyone in between) but this approach was born a few years previous to 1986's infamous demonstrations against the Police, when a group of feminists is credited with introducing key anarchists ideas and rhetoric to this predominantly male group, most notably autonomy and anti-statism action.

Here, in so called New York City, it is illegal to cover your face, according to Penal Code 240.35. This law, the oldest of its kind in America, was established in 1845, when a group of tenant farmers dressed as "Indians" (problematic af), covered their their faces with "leather masks" and attacked the police protecting the landlord who had lowered the farmer's wheat prices. This law has since been used by the police to arrest people during Occupy, and they have taken to threatening arrest to anyone covers their face at actions. In the J20 Trial depositions of 2016's Inauguration protests, prosecutors argued that the act of wearing black bloc, signaled the protestors intentions to start a riot. The trails also showed the lengths the state will go to in order to identify anyone wearing Black Bloc, matching any discernible detail of clothing, a white zipper on a black hoodie, to endless photos and videos.

Concerns for remaining anonymous are nothing new, and in response to increasing technological surveillance by the state and capitalist systems, many design and art project have propped up, exploring what it means to retain or regain some level of privacy in the 21st century. These projects tend to use the myriad of ways data

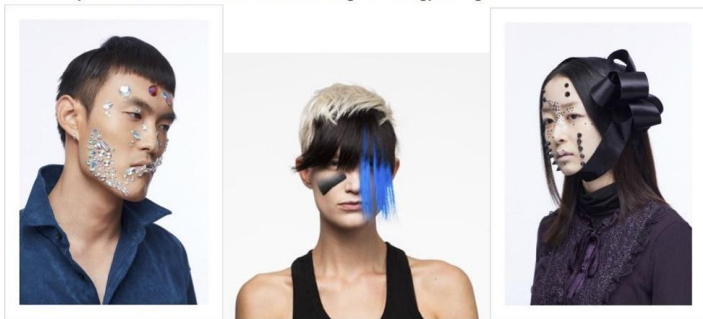
collection can occur by blocking, rendering invisible and obscuring, perhaps more effectively than Black Bloc can do for us now.



One such instance is Project Kovr, 2 Dutch designers who designed the Anti-Surveillance Coat (pictured here). This genderless jacket is composed of metalliferous (metal) fibers. This jacket is designed to "block every incoming and outgoing signal, keeping you and your personal data safe from radiowaves and radiation." It features one pocket made of non-signal blocking fabric to allow the wearer to be "accessible

when desired". Although omitted from the Surveillance Coat's description, this garment also blocks RFID, enables the wearer to reappropriate any items that might have barcodes or sensors attached to them in stores. This garment is currently exorbitantly expensive, its newest iteration (created in 2017), is available for preorder for \$363.<sup>1</sup>

Another project from artist and anti-surveillance researcher Adam Harvey is CV Dazzle, which uses wild makeup, colorful extensions and an outlandish approach to obstructing the legibility of faces for facial scanning technology. "CV Dazzle works by altering the expected dark and light areas of a face (or object) according to the vulnerabilities of a specific computer vision algorithm." The project, started in 2010, was Harvey's thesis project while at NYU's ITP program, and has been reprised with institutional support from DIS Magazine and NY Times (bummer). Thankfully, all the resources, including how to test the effectiveness of these methodologies (obscuring one eye, using hair to make an asymmetrical face etc) to software such as the Viola-Jones haarcascade method for face detection. As Harvey's website states, "this ongoing project is motivated by a need to reclaim privacy in a world of increased visual surveillance and data collection" and will undoubtedly have more iterations as facial scanning technology changes.



An extension of CV Dazzle is Harvey's newest project, Hyperface. As "a new kind of camouflage that aims to reduce the confidence score of facial detection and recognition by providing false faces that distract computer vision algorithms," it gives the technology too much of what it wants, overwhelming it completely. These scarves, textiles and patterns take the form of extremely dense pixelated camo made of smiles (pictured below).<sup>2</sup> As the project is still in production, it has not been made available for sale, or shared on any open source networks.

<sup>1</sup> <http://projectkovr.com/#>

<sup>2</sup> <https://www.theguardian.com/technology/2017/jan/04/anti-surveillance-clothing-facial-recognition-hyperface>





**Textile pattern prototypes for Hyphen-Labs / NeuroSpeculative AfroFeminism (NSAF)**  
**Rendering by Ece Tankal**

With a very different end-goal in mind, the Ishu was conceived of as an anti-paparazzi scarf. It's designed to obscure the wearers' face and body when exposed to the flash of a camera. Using high-reflective fibers and a minimal concentric square pattern, the scarf also falls into the category of the extremely unobtainable, selling at 500 dollars each. It is shown below, on the right with no flash and on the left with flash, rendering the entire frame black, including the figures.



There are a multitude of other projects such as these, imbued with the intention to protect users from the high octane surveillance that we are succumb to everyday; walking in our neighborhoods, in street actions, existing in private or public space. Can we combine the effective aspects of these disparate project's capacities to help actualize a future in which we can maintain some form of anonymity? Can we can remain or regain plausible anonymity? Also, who gets to be anonymous? Who is this for? Most of these projects (with CV Dazzle's free online resource as the one exception) are interested in provoking folks to think about their

relationship to surveillance, and allowing them those with incredible privilege to explore the possibility of what that looks like (hint: it looks fashionably techy). The debate around privacy is inherently tied to class, and the state wages war, collecting information in highly different ways depending on our class, race, gender, ability and economic and housing insecurity.<sup>3</sup> None of aforementioned projects confront this reality or begin to contend with the myriad issues and intersections of class and access posed by our current surveillance state. Rather, these projects seem content to sit comfortably in the pantheon of art and design, as small scale projects for internet fodder, or a piece for an exhibition of topical and 'edgy' concerns. What would it look like to make these garments together, for free, thinking about how best they might be used and who in fact needs them, all the while infusing into their creation conversations around access and the desire for anonymity in the struggle of the everyday? If you're interested in more wild imaginings, or just want to hang out and cover our faces with rhinestones, get at me: [247lol@protonmail.com](mailto:247lol@protonmail.com)

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<sup>3</sup> <https://thenewinquiry.com/privacy-for-whom/>

# How To Be a Legend: Lucy Parsons

by KMK

Who was Lucy Parsons?

If the decision had been left up to her, none of us would have ever heard her name. Throughout her long, hard, revolutionary life, Lucy Parsons would insist that she as an individual was of no importance, and was uninterested in being held up as any kind of figurehead, feminine or otherwise. However, Parsons' life and work as a labor organizer, a writer, a militant anarchist, and above all, a warrior for working class liberation was so extraordinary that her contemporaries lionized her anyway, with her comrades and admirers crowning her "the Goddess of Anarchy," and her foes in the Chicago Police Department regarding her as "more dangerous than a thousand rioters." Her achievements and legacy are rendered even more incredible when one considers the cold fact that this impossibly influential woman was born a slave.

Parsons—born Lucy Eldine Gonzalez in 1851—was born on a Virginia plantation, where she lived with her enslaved mother until they made their way to Texas. There, she fell in love with a former Confederate soldier-turned-socialist named Albert Parsons; they were forced to leave Texas due to intolerance over their interracial partnership, and embarked on a journey that launched them straight into 19th century Chicago's heaving nexus of labor unrest, class inequality, and capitalist violence. Following the Great Railroad Strike of 1877, both Lucy and Albert embraced anarchism, with Lucy laser-focusing on class struggle, the violence of the capitalist class, the exploitation of the poor, the subjugation of women under white supremacist capitalist patriarchy, and in her most famous article, "To Tramps," addressing the idea of "propaganda by the deed"—political action explicitly meant to serve as a catalyst for revolution. She rejected reform in favor of action; she gave fiery speeches to packed crowds, and was regarded as a transcendent orator. Detractors were shocked by Parsons' militancy and acceptance of violence as a tactic, but conveniently forgot to consider the unspeakable violence enacted by capitalism upon the toiling classes.

*"Each of you hungry tramps who read these lines avail yourselves of those little methods of warfare which Science has placed in the hands of the poor man, and you will become a power in this or any other land. Learn the use of explosives!"*

While she ran her own dressmaking shop in Chicago and wrote incendiary articles for the Socialist and The Alarm (the journal of the International Working People's Association (IWWA) that she helped found in 1883), she worked to organize women garment workers into the International Ladies' Garment Workers Union (ILGWU), and was one of the first women to join the Knights of Labor once it finally accepted female members in 1879. She, Albert, and their young children led the first May Day march in May 1, 1886, as part of a massive Chicago workers' strike in support of the 8-hour work day. Four days later, a bomb was thrown into the crowd at a rally in Chicago's Haymarket Square; eight anarchists were accused of "conspiracy," and subjected to a sham trial; ultimately, four of them were murdered by the state. Lucy's husband, Albert, was one of them, and she herself only escaped the gallows by virtue of assumptions about her gender—ironically enough, police didn't believe women were capable of such radical action. She was hounded by racist police for the remainder of her life, who sought to silence her voice.

In 1905, she helped found the International Workers of the World (IWW), and wrote a column on women's issues for the IWW paper, The Liberator, voicing support for women's right to divorce, remarriage, and have access to birth control. In 1925, she shifted her allegiances to the Communist Party and worked with International Labor Defense to advocate for falsely charged Black organizers in the Scottsboro Eight and Angelo Hearndon cases. The ILD's clemency campaign for the Scottsboro Eight was the first time racism was openly challenged in the United States courts. For the rest of her life, Parsons continued to agitate against the capitalist state and for the working class.

Despite her endless zeal and commitment to the anarchist cause and to labor organizing, Parsons was not without her flaws. She rejected her Black heritage, insisting that she was actually of Mexican, Spanish, and Native American ancestry. While she wrote vociferously about the specific oppressions faced by women, Black people, and immigrants, and campaigned against Southern lynchings and the racist criminal justice system, Parsons focused the bulk of her organizing efforts on the white working classes, and has been criticized for ignoring the plight of Black workers. She famously clashed with her contemporary Emma Goldman over their versions of feminism (Lucy rejected Goldman's equation of anarchism with sexual liberation, and adhered to more traditional views on marriage), and most shockingly, committed her son, Albert Jr, to a mental institution after he expressed interest in joining the Army; 20 years later, he died there of tuberculosis.

Though she fought alongside better-known comrades Eugene Debs, William "Big Bill" Haywood, and Elizabeth Gurley Flynn, Parsons' own legacy remains underappreciated in the canon of American radical history. She endured the sexist indignity of being dismissed as "just" the wife of Albert Parsons, who was then stolen from her by state murder; her personal library was raided by the FBI, then incinerated in the 1942 house fire that took her life; and as a revolutionary woman of color fighting against a white supremacist capitalist state in the 1800s, she had to work twice as hard to get as far as she did.

But she did it anyway, because that's who Lucy Parsons was.



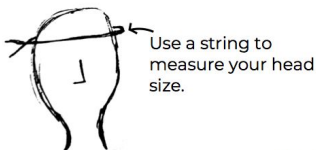
*"Most anarchists believe the coming change can only come through a revolution, because the possessing class will not allow a peaceful change to take place; still we are willing to work for peace at any price, except at the price of liberty."*

# You've heard about the Spanish Civil War

## *Now Make the Hat*

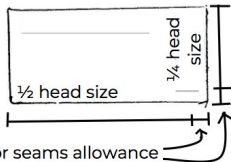


### 1. Measure



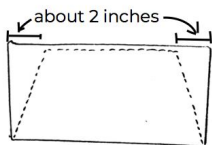
Use a string to measure your head size.

### 2. Cut



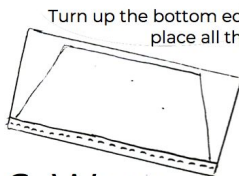
Lay out two pieces of fabric with the sides you want visible on the final hat touching. Measure a rectangle that's  $\frac{1}{2}$  your head size by  $\frac{1}{4}$ , add 2 inches to both for your seams and cut.

### 3. Sew



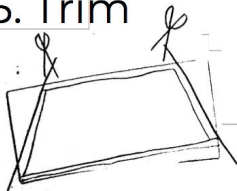
Sew from the bottom corner to the top at an angle. Then across the top and back down.

### 4. Hem



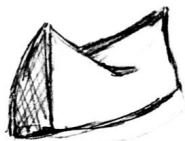
Turn up the bottom edge and sew in place all the way around.

### 5. Trim



Cut off the extra fabric and turn right-side-out.

### 6. Wear



You're done!



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